

# Sequachee Valley News.

VOL. XVII.

SEQUACHEE, TENN., THURSDAY, JULY 29, 1909.

NO. 4.

## TO OPEN NEW COAL MINES

### All in Readiness for Operation of Big Colliery.

SOUTH PITTSBURG, Tenn., July 29.—Preparations are now being made for the permanent opening and operation of the coal mines in King's Cove, near here, which New York capitalists recently purchased.

Capt. G. W. Crozier is in active charge of the work of making entries and erecting cottages for workmen. Orders for material for buildings, etc., are now being placed. It is stated by competent authority that in just a few days constructive work on the extension of the railway track to the mines will begin. Two routes, one by way of King's Cove, from Richard City, and the other by way of Sweeten's Cove, from a mile north of this city, are being considered, and one of them will be decided upon in a few days. The Sweeten's Cove route abounds in mineral and timber, and a strong effort, by industrial property owners along this route, is being made to induce the road to build there. Thousands of dollars will be spent in the development of this property and South Pittsburg will be the trade center of the entire territory to be improved.

## NEW RAILROAD IN MARION COUNTY

### TENNESSEE RIVER CO. GRANTED A CHARTER AT \$10,000.

The Tennessee River Railroad Company was granted a charter today by Secretary of State Hallam W. Goodloe and is capitalized at \$10,000 with Messrs. Arthur Crowder, I. W. Crabtree, I. P. Byrom, S. H. Keith and H. A. Wamsley incorporators. The company proposes to build and operate a line beginning at a point on the land of the Tennessee River Coal Company in Marion County, thence southeast, crossing the Sequatchie branch of the N. C. & St. L. Railway to the main line of the Southern now under construction through the Sequatchie valley and thence to the Tennessee River.—Nashville Banner.

## PRISONER PERISHES IN BURNING JAIL

SOUTH PITTSBURG, Tenn., July 28.—The city prison was burned and a prisoner, John Henry, a young negro, was burned to death at 3 o'clock yesterday morning. Henry was arrested last night, it is alleged, while attempting to take away from a hiding place goods which had been stolen the night before from Ingersoll & Co's store.

This city was in a state of excitement early this morning while the negro population viewed the body which was so badly charred and disfigured as to preclude identification by means of features. A watch the negro had on his person served to disclose his identity to a negro man. The hands were burned entirely off, flesh from the lower limbs was gone and the facial features were obliterated.

Read the News, 50c.

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## OBLITERATION

### Says Dr. Barnes is the End of the Wicked of Earth.

Washington, D. C., July 22, 1909. Editor News.

I am glad to note the editorial and scholarly interest taken in our interesting subject of "Eternal Torment." But we are sorry to note the evil spirit of the writer of the "Gehenna" article appearing in a current issue of the News. We wish to explain to our able critic that we make no claims to scholarship or character of large proportions. Fortunately our life experiences, and our discovery of the "Narrow Way", and the "Plan of the Ages," have together conspired to prevent the development of our bump of self-esteem, and we humbly accept this as a good omen in line with God's Word, viz., "If a man think himself to be something when he is nothing, he deceiveth himself." "For what is your life? It is even a vapour that appeareth for a little time and vanisheth away." We confess ourselves from the present standpoint of sin and death to be of the "pigmy" order. We believe, too, that this has been true of the Lord's people of all ages. It was true of the worthies of Heb. 11, and of the called and faithful ones of this gospel age we read: "Ye see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the mighty; and base things of the world, and things which are despised hath God chosen. Yea, and things which are not to bring to naught things that are." (1 Cor. 1: 26-29). In view of this we humbly accept our diminutive characteristics as of the many desirable witnesses of the Spirit that we are the children of God; and if children then heirs; heirs of God and joint heirs with Christ, if so be that we suffer with Him, that we may be also glorified together." (Rom. 8:16,17). We trust the brother's heart is better than his head. And surely if he has been learning of Christ any length of time he has begun to develop that all-important quality of love, without which we would be NOTHING. (1 Cor. 13:2). Not only love for God and Christ and brethren, but love for our enemies. Love that would do good to all and bless them in spite of their opposition, and not create "two hells" to put the advocates of such a "pernicious doctrine in." And I warn the brother that if there was such a place as he advocates for the wicked, such a spirit as appears in his writing would, if not repented of, land him there, because, "with what judgement ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." And "If ye forgive not men their trespasses, neither will your heavenly Father forgive you." (Math. 7:3; 6:12-14). And this applies to graver matters as well. But I am glad for his sake that no such a place exists, nor ever will. The brother's motive in writing the article "in defense of the Gospel of Christ" is badly put for a scholar, and I sincerely invite him to not think too lightly of a narrow pigmy and a "liberalist" all in one, and The People's Pulpit because it is new as yet in that locality. And while I would be shy of attempting to correct a scholar, I venture to suggest that the doctrine of eternal torment is not the Gospel of Christ. The word Gospel means good news—news of the Kingdom for which we pray, Thy kingdom come. "Behold I bring you good tidings of great joy, which shall be to all people." The news of eternal torment is very bad news, indeed, and on the basis that without holiness no man shall see the Lord, few at present could escape on the theory that all who don't "see the Lord" would go there. We disagree that he has defended the Gospel, and leave the sensible reader to decide for himself. We disagree that Moses and Elijah were seen alive on the Mount of Transfiguration in proof that the souls of men are conscious after death. What was seen on the mount was a "vision," and nothing more. See Math. 17:9. It was not a reality but a representation merely. We deny that any man hath ascended into heaven prior to our Lord's first advent, and in proof we cite our Lord's own words in Jno. 3:13. David was still in the tomb, still "dead and buried" at that time. For proof see Acts 2:29,34. We accept these words of our Lord and Peter as final.

We agree that Hades signifies what is "veiled", and "unseen," but we deny that it is a "place of disembodied spirits." Hades corresponds well to our English word, hell, when the right meaning is attached, viz., to conceal, to hide, to cover, to roof. The Emphatic Diaglot, a word for word Greek New Testament, based on the Vatican Manuscript, No. 1209, by Benjamin Wilson, and said to be of the best, renders Hades thus: "Hades occurs 11 times in the Greek Testament, and is improperly translated in the common version 10 times by the word hell. It is the word used in the Septuagint as a translation of the Hebrew word 'sheol', denoting the abode or world of the dead, and means literally 'that which is in darkness, hidden, invisible or obscure.' As the word 'hades' did not come to the Hebrews from any classical source, or with any classical meanings, but through the Septuagint as a translation of their own word 'sheol', therefore in order to properly define its meaning recourse must be had to the various passages where it is found. The Hebrew word 'sheol' is translated by 'hades' in the Septuagint 60 times out of 63; and though 'sheol' in many places such as Gen. 35:35; 42:38; 1 Sam. 2:7; 1 Kings 2:6; Job 14:13; 17:13,16, etc., may signify 'reber', the grave, as the common receptacle of the dead, yet it has the more general meaning of death: a state of death, the dominion of death." To translate Hades by the word, 'hell', as it is done ten times out of eleven in the New Testament, is very improper, unless it has the Saxon meaning of 'helan, to cover,' attached to it. The primitive signification of hell, only denoting what was secret or concealed, perfectly corresponds to the Greek term 'hades' and its Hebrew equivalent 'sheol', but the theological definition given to it at the present day by no means expresses it."

Our advice to those who have a knowledge of Hebrew and Greek is to give the people the benefit of it. Don't put your light under a bushel. "Knowledge shall be increased," says the Prophet, and we note the marvelous fulfillment.

We do agree, however, that "Gehenna," "Gehenna fire," "The lake of fire," "The valley of Hinnom" and so on, were one and the same thing. We do not separate them. But we do believe and will show what every Jew knows that the original Gehenna has already existed, and that the anti-typical gehenna, the second death, is future. In proof of this we refer once more to the Emphatic Diaglot. We quote: "Gehenna, the Greek word translated hell in the common version, occurs 12 times. It is the Grecian mode of spelling the Hebrew words which are translated the valley of Hinnom. The valley was also called Tophet, a detestation, an abomination. Into this place were cast all kinds of filth, with the carcasses of beasts and the unburied bodies of criminals, who had been executed. Continual fires were kept to consume these. Sennacherib's army of 185,000 men were slain here in one night. Here children were also burned to death in sacrifice to Moloch. Gehenna then as appearing in the New Testament symbolizes death and utter destruction, but in no place signified a place of eternal torment."

The above is conclusive that the original Gehenna did exist. We now quote one passage out of many showing that the anti-typical Gehenna, the second death, is future.

"But I will forewarn you whom ye shall fear: Fear Him, which after He hath killed the body, hath power to cast into Gehenna, (hath power to prevent your restoration), yea, I say unto you, fear Him." (Lukel2:5.) This is the symbolical "lake of fire and brimstone" brought to our notice by the Revelator, "which is the second death." The original Gehenna was simply used by our Lord to illustrate the completeness of the second death. Whatever or whoever goes into it are obliterated. Whatever the means used it will be final. Here Adamic death and its dominion will be cast. Here the evil system of "great babilon" will perish, and give place to that "new earth", that new order wherein will dwell righteousness. Much more concordant truth might be added here but this will suffice.

We know of none who claim that they were ever "purified" in the original Gehenna, nor that any will be purified in the anti-typical gehenna. Oh, no, that is second death, as final in its effects as were the flames of the original on the dead bodies and carcasses destroyed there. But be it noted that those human beings who perished in the original did not die second death. That was Adamic death to them and they will be restored in "due time". Those who are "purified" by "fiery trials", "great tribulations" (see Rev. 7:14.) receive them here in the flesh, "suffer for righteousness sake" at the hands of the world, Satan and "false brethren," and if taken patiently, if they are properly "exercised thereby" they are accounted "more than overcomers" and are granted an "abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ, without going to purgatory." (2 Peter 1:11.)

Now, be it noted that second death is not different from first or Adamic death, except that it is final. The only

difference is a resurrection has been provided for the first, while there is none for the second. "Christ dieth no more." All who refuse to hear and obey that Prophet after they have intelligently learned of Him, either in this age or the age to come "shall be destroyed." (Acts 3:23). This is the second death, plainly so, because it is mentioned in connection with the second advent, and the times of restitution." Surely none can die the second time until they have been restored from Adamic death, except those who have been enlightened, and have tasted the heavenly gift, and were made partakers of the holy spirit, and have tasted the good word of God, and the powers of the (millennial) age to come. If these shall fall away, it is impossible to renew them again to reformation." (Heb. 6:4-6). These have returned to wallow in the mire. "There is a sin unto death—second death." (1 Jno. 5:16.) That the second death is here referred to is evident for obvious reasons. This class is referred to in several places, for instance, Heb. 10:26,27. Here the agent of destruction is referred to as "fiery indignation" which shall devour them. It is called a "sorer punishment" because it is final. In Math. 12:31,32, the causes for the second death, the anti-typical gehenna, destruction, is referred to as a sin against the holy spirit, "which hath not forgiveness in this, nor in the coming age." Those who commit this sin are referred to by Jude (12) as "twice dead, plucked up by the roots."

We certainly agree that Gehenna is not Hades. Hades, the adversary, the demons, the incorrigible wicked and all the rest of it, the "heavily" systems of government, the "false prophet" systems of religion, Adamic death, etc., will be cast into the anti-typical "Gehenna." Their overthrow is pictured as a great millstone cast into the sea of oblivion to be found no more at all. (Rev. 18). They are not to be cast into literal fire, but their destruction will be complete as was the garbage destroyed in the literal gehenna.

Now, the epithet "no-hellites" does not fit us. We believe that hell is an awful fact and that it refers to the state or condition of the dead, beyond which all is covered, except to the eye of faith in the promise of a resurrection. The word hell was used in its primitive meaning with reference to covering things. As, for instance, an old English farmer went to put up vegetables for winter use, he said he was going to hell his vegetables. If he was going to cover his house with a new roof, he said he was going to hell his house. This, of course, will sound strange to some, but we remind you that "Truth is stranger than fiction," and a reference to old English literature will convince any. Even now we hear old-time carpenter speak of "helliers" as a part of the house top. We also remind the brother that this is no "doctrine of devils." The doctrine of devils is an old affair and "was mentioned, but not specially defined in my last letter. It originated in the garden of Eden when Satan contradicted the death penalty saying, "Ye shall not surely die," thus deceiving Mother Eve and all of her children. No mistake here. There the doctrine of natural human immortality and the basis for eternal torment begun. Satan well knew he could not torment a dead man, so he denied the penalty for disobedience and poor man has clung to the falsehood. In proof of this see Gen. 2:17;3:4. But those who are wedded to their father's belief and whose faith is based on feeling will not believe this. Though the Scriptures affirm that the wages of sin is death, and the soul that sins persistently shall die, that man is mortal, subject to death, the unbeliever will scoff. For a strong citation that God is able to kill and to destroy both root and branch we quote from Math. 10:28, Diaglot translation, simplified arrangement: "Be not afraid of those who kill the body, but cannot destroy the (future) life: But rather fear Him who can utterly destroy both life and body in Gehenna."

This alone should forever silence all who believe that man is proof against death. However we cite the following: "The King of Kings and Lord of Lords who only hath immortality."—1 Tim. 6:16. "Shall mortal man be more just than God?"—Job. 4:17. According to Rom. 2:7, those who ever attain to immortality are exhorted to "seek it, by patient continuance in well doing." According to 1 Cor. 15:53, the saintly must "put it on." If a man already had a thing would he be told to seek it and put it on? Then we read: "He that hath the Son hath life; he that hath not the Son hath not life. He that believeth on the Son hath everlasting life: he that believeth not the Son shall not see life, but the wrath of God (the death penalty) abideth on him."—John. 5:12; 3:36. Immortality is "the prize of the high calling of God," and is offered as a reward to the "more than overcomers."

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"Awake, my soul, stretch every nerve,  
And press with vigor on,  
A heavenly prize demands thy zeal,  
And an immortal crown."

The man who is learning to exercise his mind, reasons that a man would be as much alive in torment or more so, than he would in bliss. The brother's reference to the Pharisees' belief in immortality has no weight because the Pharisees were foremost in opposing Jesus and in putting Him to death. And we know that the Jews never believed in torment. But he it noted that there is radical difference between torment and punishment. Everlasting punishment is Scriptural and reasonable, but the punishment is death. "They shall be punished with everlasting destruction."—2 Thess. 1:9. Life in no condition is held out to the incorrigible wicked. They shall be as though they had not been. Truly as our critic says: "The eternal state of the (irretrievable) wicked is a necessity. Its terrible growth out of the nature of sin, and the relation of sin to the divine government." And how reasonable that God should want a clean universe. We have an example of this when society hangs a felon. She gets rid of him as far as it concerns her. Truly the "souls (beings) are subject to a severe punishment; and to destroy them utterly is just, like our God. Nobody but the devil would torment eternally.

The "worms" mentioned in connection with the Valley of Hinnom does not refer to live men nor to immortal worms. The valley of Hinnom, the scene of the ancient garbage plant, operated by the firm of Hinnom & Son, was a deep gulf, and carcasses thrown here would hang on the crags, and being beyond reach of the fire would breed worms; but those worms are dead now, though they "died not" until the carcass was consumed.

The fact that children were burnt here in sacrifice to Moloch warrants the application of the antitype to those who endorse the doctrine of eternal torment and possibly to those who burnt and tortured their religious opponents at the stake in the name of Christ and religion.

To those who fear for boys and girls we suggest that the torment doctrine has been taught this good while and it has miserably failed as good news. The world is full of infidels, skeptics, doubters. Few indeed have the faith of Abraham. Any who insist on a hell of torment are welcome to it but we say for their consolation and for the encouragement of the bereaved, that if they ever fall into such a place they won't last longer than the proverbial "snow ball."

To properly appreciate these things one must have the "eye saved" of spiritual understanding, the "ear to hear." He must be able to see that the Jewish nation as typical of the world, and its priesthood a type of Christ, and the underpriesthood a type

of His Church, "whose names are written in heaven." This is not for the world—not for those who care more for a ball game than they do for a prayer meeting. "If I have told you of earthly things and ye believed not, how shall ye believe if I tell you of heavenly things?" "The two are contrary."

The above is "strong meat"—too strong for those who have not partaken of the "sincere milk of the word" and grown thereby. (1 Pet. 2:3). It is too strong for those who do not see in Jesus the ideal character, who was "harmless as a dove," and who loved His enemies and died for them. It is therefore too strong for those who would construct "two hells" to torment a friendly opponent in. "The disciple is not above his Lord." Our Lord was criticised by the christianity of His day, and He met it calmly and confidently. He never tried to avoid criticism, but sought it; and so it is with His disciples now: they must take up their cross and follow in the narrow way of self-abasement and self-denial. They must press toward the mark for the prize of immortality. They must count the cost and overcome. They cannot destroy their critics and drive a bargain with God. "To him that overcometh will I grant to sit with me in my throne." And be it noted they are not to overcome their enemies but they are to overcome evil in themselves, and to note the great and precious promises, that by these they might become partakers of the Divine nature, immortality, not that they already possess it.—3 Pet. 1:4.

The best courage man has ever shown, is daring to cut loose and think alone. Dark are the unlit chambers of clear space. Where light shines back from no reflecting face. Our sun's wide glare, our heaven's shining blue, We owe to fog and dust they fumble through; And our rich wisdom that we treasure so, Shines from a thousand things that we don't know. But to think new—it takes courage grim, As led Columbus over the world's rim. To think—it costs some courage—and to go— Try it—it taxes every power you know."

"By faith they passed through the Red Sea as by dry land; Which the Egyptians assaying to do were drowned."—Heb. 11:29.

L. D. BARNES.

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